

One Hundred Scriptural Arguments For the Unitarian [One-God] Faith

By: Samuel Barrett, 1825

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This is a must read for those studying the doctrine of the Trinity. The exact date is not known, but it was written around 1825, long before the merger of the Unitarian faith with the Universalist movement. The **American Unitarian Association** was a religious denomination in the United States and Canada formed of associated Unitarian congregations. In 1961, it merged with the Universalist Church of America to form the Unitarian Universalist Ass'n, thereby ceasing to be a defensible unitarian faith. FPH

100 Scriptural Arguments

Unitarian Christians believe Jesus Christ to be the Son of God and the Savior of men. They believe in the divinity of his mission and in the divinity of his doctrines. They believe that the Gospel which he proclaimed came from God; that the knowledge it imparts, the morality it enjoins, the spirit it breathes, the acceptance it provides, the promises it makes, the prospects it exhibits, the rewards it proposes, the punishments it threatens, all proceed from the Great Yahweh. But they do not believe that Jesus Christ is the Supreme God. They believe that, though exalted far above all other created intelligences, he is a being distinct from, inferior to, and dependent upon, the Father Almighty. For this belief they urge, among other reasons, the following arguments from the Scriptures. [Notice also, the distinct agency of Jesus—he was (is) the agent of God.]

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another. "It is written in your law, that the testimony of two men is true. *I am one* who bears witness of myself, and *the Father* that sent me bears witness of me," John 8:17, 18.
2. Because he not only never said that himself was God, but, on the contrary, spoke of the *Father*, who sent him, as God, and as the *only God*. "This is life eternal, that they might know *you, the only true God*, and Jesus Christ whom you have sent," John 17:3; [cf. Gal.3:20]. This language our Savior used in solemn prayer to "*his* Father and *our* Father."
3. Because he is declared, in unnumbered instances, to be the *Son of God*. "And lo, a voice from heaven, saying, this is my *beloved Son*, in whom I am well pleased," Matt 3:17. Can a son be *coequal* and the *same* with his father?
4. Because he is styled *the Christ, or the anointed of God*. "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 10:38. Is he who anoints the same with him who is anointed? [The agent cannot be the same as the one who gives the agency.]
5. Because he is represented as a *Priest*. "Consider the*High-Priest* of our profession, Christ Jesus," Heb.3:1. The office of a priest is to *minister to God*. Christ, then, as a priest, cannot be God.

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6. Because Christ is *Mediator* between the “One God,” and “men.” “For there is one God, and one *Mediator between God and men*, the man Christ Jesus,” 1Tim.2:5.
7. Because, as *the Savior* of men, he *was sent by the Father* [as his agent]. “And we have seen and do testify that *the Father sent the Son to be the Savior* of the world. 1Jn.4:14.
8. Because he is an *Apostle appointed by God*. “Consider the Apostle ... Christ Jesus, who was faithful to *him that appointed him*,” Heb.3:1, 2.
9. Because Christ is represented as our *intercessor* with God. “It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also *makes intercession for us*,” Rom.8:34.
10. Because the *head* of Christ is God. “I would have you know, that the head of every man is Christ; and the head of every woman is the man; and *the head of Christ is God*,” 1Cor.11:3.
11. Because, in the same sense in which we are said to belong to Christ, *Christ* is said to *belong to God*. “And you are Christ’s; and Christ is God’s,” 1Cor.3:23.
12. Because Christ says, “My father is greater than all,” John 10:29. Then is not the father greater than the son?
13. Because he affirms, in another connection, and without the least qualification, “*My Father is greater than I*,” John 14:28
14. Because he virtually *denies that he is God*, when he exclaims, “Why do you call *me Good*? There is none good but *one*, that is God,” Matt.19:17.
15. Because our Savior, after having said, “I and my Father are one,” gives his disciples distinctly to understand that he did not mean *one substance*, equal in power and glory, but *one* only in *affection* and *design*, &c; as clearly appears from the prayer he offers to his Father in their behalf, --“that *they all may be one; as you, Father, are in me, and I in you*, that they also may be *one in us*,” John 17:21 [cf. Mk.12:29; Rom.3:30].
16. Because the *Father* is called the God of *Christ* as he is the God of *Christians*. “Jesus said to herGo to my brethren, and say unto them, I ascend unto my Father and your Father; and to *my God* and *your God*,” John 20:17.
17. Because an Apostle says of God, in distinction from the “Lord Jesus Christ,” that he [God] is the “*only* Potentate,” and that he “*only* has immortality,” 1Tim.6:15, 16.
18. Because it is the express declaration of the same Apostle, that the *Father* is the *one God*, and there *is none other*. “Though there be that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet *to us there is but one God, the Father*, of whom are all things,” 1Cor.8:5, 6.
19. Because the power which Christ possessed was, as him affirmed, *given* to him. “All power is *given* unto me,” &c., Matt 28:18.

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20. Because he positively denies himself to be the author of his miraculous works, but refers them to the *Father*, or the holy spirit of God. "The *Father* that dwells in me, *he* does the works," John 14:10. "If I cast out devils *by the spirit of God*," &c., Matt.12:28 [Ref: KOG].
21. Because he distinctly states, that these works bear witness, not to *his own power*, but that the *Father had sent him*, John 5:36.
22. Because he expressly affirms that the works were done, not in his own, but in his *Father's name*, John 10:25.
23. Because he asserts, that "him has God the *Father sealed*," i.e. *to God the Father* he was indebted for his credentials, John 6:27.
24. Because he declares that he is not the author of his own doctrine. "My doctrine is *not mine*, but his that sent me," John 7:16, 17.
25. Because he represents himself as having been *instructed by the Father*. "As my Father has taught me, I speak these things," John 8:28.
26. Because he refers *invariable* to the *Father* as the *origin* of the *authority* by which he spoke and acted. "The Father has *given* to the Son authority," & c., John 5:26, 27.
27. Because he acknowledges his dependence on his heavenly Father for example and direction in all his doings. "The Son can do nothing of himself, but what he sees the Father do," John 5:19. "The Father loves the Son, and *shows* him all things that himself does" John 5:20.
28. Because he says "*I seek not my own glory*, but *I honor my Father*," John 8:49, 50.
29. Because he declares, "If I honor *myself*, my honor is nothing: it is *my Father* that honors me," John 8:54.
30. Because an Apostle declares that Christ dwelt all fullness, *because it so pleased the Father*, Col.1:19.
31. Because Christ is uniformly represented in the Scriptures, not as the *primary*, but the intermediate, cause of all things relating to our salvation. "One *God, the Father, of whom* are all things, and we in him; and one Lord Jesus Christ, *by whom* are all things, and we by *him*," 1Cor.8:6.
32. Because he declares, "I have not come of myself" into the world, "for I proceeded forth and came from God," John 8:42; 7:28. Jesus knowing... that he *came from God, and went to God*," &c., John 13:3.
33. Because he affirms that he *had not the disposal* of the highest *places* in his own kingdom. "To sit on my right and on my left *is not mine to give*, but it shall be given to them for whom it is *prepared of my Father*," Matt.20:23.
34. Because our Savior, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that *then* they would know him to be

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entirely dependent upon the Father. "When you have lifted up the Son of man (i.e. crucified him), then shall you know that I am he (i.e. the Messiah), and that *I do nothing of myself*, but as my *Father has taught me*, I speak these things," John 8:28.

35. Because our Savior always professed to have *no will of his own*, but to be ever entirely *guided* and *governed* by the will of his heavenly Father. "For I came down from heaven, not to do *mine own will*, but the will of him that sent me." John 6:38. [Actually, Jesus himself did not "come down" from heaven—he was born on the earth, Matt.1:18ff.]
36. Because he expressly denies that he is possessed of Divine attribute of *independent existence*. "As the living Father has sent me, and *I live by the Father*," &c., John 6:57
37. Because he expressly disclaims the possession of the Divine attribute of *un-derived existence*. "As the Father has life in himself, so has he *given* to the Son to have life in himself," John 5:30.
38. Because he positively denies that he is possessed of the Divine attribute of *omnipotence*. "I can of mine own self do nothing," John 5:30.
39. Because he expressly disclaims the possession of the Divine attribute of *omniscience*. "But of that day and that hour *knows* no man, no, not the angels which are in heaven, neither *the Son, but my Father only*," Matt.24:36, Mark 13:32.
40. Because Christ is said in the Scriptures to have been "*tempted of the devil*," Matt.4:1. But "*God can not* be tempted with evil." James 1:13.
41. Because it is related of our Savior, that "he continued all night in *prayer* to God," Luke 6:12. Why should Christ thus pray, if he himself were God?
42. Because, in presence of a numerous company before the resurrection, *he gave thanks to the Father for having heard him*. "Father, I thank you that you have heard me, and I knew that you hear me always," John 11:41, 42.
43. Because Jesus *besought his Father to glorify him*. "And now, O Father, *glorify thou me* with thyself with the glory which I had with thee before the world was," John 17:5. The being who prayed to God to glorify him, *cannot [himself]* be God.
44. Because he *implored* that, if it were possible, the bitter cup might pass from him, adding, "Nevertheless, not as I will, but as you will," Matt 26:39.
45. Because he said, "My God, my God, why hast thou forsaken me?" Matt 27:46. Can *he who uttered this be the Supreme God?* [No.]
46. Because he never paid his adoration to himself, the Son, nor to the *Holy Ghost*, as he should have done had the Son and the Holy Ghost been *God*, but *always to the Father*.
47. Because he never instructed his disciples to worship *himself* or the *Holy Ghost*, but the Father, and the Father *only*. "When you pray, say Our *Father* which is in heaven," Luke 11:2. "In that day, *you shall ask me nothing*. Whatsoever you ask of the Father in my name," &c., John 16:23. "The hour comes and now is, when the true *worshippers shall*

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worship the Father in spirit and in truth; for *the Father* seeks such to worship him,” John 4:23.

48. Because it was not the practice of the Apostles to pay religious homage to Christ, but to *God* the Father *through* Christ. “I thank God *through* Jesus Christ,” Rom.7:25. “To God *only* wise, be glory *through* Christ,” Rom.16:27. “I bow my knees unto the *Father* of our Lord Jesus Christ,” Eph.3:14.
49. Because St. Peter, immediately after being filled with the Holy Spirit on the day of Pentecost, thus addressed the Jews: “You men of Israel, hear these words: Jesus of Nazareth, a man *approved of God* among you by miracles, and wonders, and signs which *God did by him*, in the midst of you, as you yourselves also know him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain; *whom God has raised up*,” &c., Acts 2:22-24.
50. Because St. Paul expressly states, that “*all things are of God*, who has reconciled us to himself *by* Jesus Christ,” 2Cor.5:8.
51. Because the same Apostle gives “thanks *to God*, who giveth us the victory *through* our Lord Jesus Christ,” 1Cor.15:57.
52. Because it is said that it is “*to the glory of God the Father*,” that “every tongue should confess that Jesus Christ is the Lord,” Phil.2:11.
53. Because the Scriptures affirm that “Christ *glorified not himself* to be made a high priest, but He (glorified him) who said to him, You are my Son, this day have I begotten you,” Heb.5:5.
54. Because it is expressly asserted that *God gave to Christ* the Revelation which was made to the author of the Apocalypse, Rev.1:1.
55. Because an Apostle speaks of Christ as *only as the image* of God. “Who is the image of the image of the invisible God,” Col.1:15; 2Cor.4:4. It would be absurd to call anyone *his own image*.
56. Because Christ is stated to be “the *first-born* of every *creature*,” Col.1:15.
57. Because he is said to be “the beginning of the *creation* of God,” Rev.3:14.
58. Because the Scriptures affirm, in so many words, that “Jesus *was made* a little *lower* than the angels,” Heb.2:9. Can God become lower than his creatures?
59. Because Peter declares that “*Christ received from God the Father honor and glory*, when there came such a voice to him from the excellent glory, this is my beloved son,” &c., 2 Peter 1:17.
60. Because it is represented as necessary that the Savior of mankind should “*be made like unto his brethren*,” Heb.2:17.
61. Because, in the Epistle to the Hebrews, Christ is *compared with Moses* in a manner that would be impious if he were the Supreme God. “For this man (Christ) was counted worthy of more glory than Moses, inasmuch,” &c., Heb 3:3.

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62. Because he is represented as being the *servant*, [the agent], the *chosen*, the *beloved* of God, and the recipient of God's spirit. "Behold, my servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him," &c., Matt.12:18.
63. Because he himself expressly declares that it was in consequence of *his doing what pleased the Father* that the Father was *with him and did not leave him alone*. "He that sent me is *with me*, the Father has not left me alone, for I do always those things that please him," John 8:29.
64. Because he is said to have "*increased* in wisdom, and in favor with *God* and man," Luke 2:52.
65. Because he speaks of himself as one who had *received commands* from the Father. "The Father, who sent me, he *gave me* a commandment," John 12:49.
66. Because he is represented as *obeying* the Father, and as having been "obedient unto death," Phil.2:8. "Even as the Father said unto me, so I speak," John 12:50. "I have kept my Father's commandments," John 15:10.
67. Because Christ "*Learned obedience* by the things he *suffered*," and through sufferings was *made perfect by God*, Heb.5:8.
68. Because he is spoken of in the Scriptures as the *first born among many brethren*. Rom.8:29. Does God have God *brethren*?
69. Because Christ calls everyone who obeys God his *brother*. "Whosoever shall do the will of *my Father* in heaven, the same is *my brother*," Matt.12:50. [Does God have brothers?]
70. Because he offers to the faithful the like distinction and honor that himself has with the Father. "To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne," Rev.3:21.
71. Because *God*, in the later ages, has spoken *by his Son*, and *appointed him* heir of all things, Heb.1:2.
72. Because Christ is styled *the first-begotten of the dead*, Rev.1:5.
73. Because it is declared that *God raised him from the dead*. "This Jesus has God raised up, whereof we are all witnesses," Acts 2: 32, Rom.10:9, 10
74. Because God poured out upon the Apostles the Holy Spirit, *through Jesus Christ*, Tit.3:6.
75. Because the reason assigned for the Holy Spirit not having been received earlier, is that *Jesus was not then glorified*. "The Holy Ghost was not yet given because that Jesus was not yet glorified," John 7:39.
76. Because it is affirmed that Christ was *exalted by God* to be a Prince and a Savior, Acts 5:31.
77. Because God *made* that same Jesus, who was crucified, both Lord and Christ, Acts 2:36.

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78. Because God *gave him* a name which is above every name, Phil.2:9.
79. Because Christ was *ordained of God* to be the judge of the quick and the dead, Acts 10:42.
80. Because God will judge the secrets of men *by* Jesus Christ, Rom.3:16.
81. Because all judgment *is committed* to Christ *by the Father*, John 5:22.
82. Because our Savior grounds the importance of his judgment solely upon the circumstances, that it is *not exclusively his own* judgment which he pronounces, but that of the Father who sent him. "If I judge, my judgment is true; *for I am not alone, but I and the Father that sent me*," John 8:16.
83. Because it is said, that, when he was received up into heaven, he "*sat on the right hand of God*," Mark 16:19.
84. Because Paul affirms, that Christ, even since his ascension, "lives *unto* God," and "lives *by* the power of God," Rom.6:10; 2Cor.12:4.
85. Because it is affirmed of Christ, that "when all things shall be subdued under him then shall the *Son also himself be subject unto* him that put all things under him, that *God may be all in all*," 1Cor.15:28.
86. Because the Apostle John asserts that "*no man has seen God* at any time"; which is not true, if Christ were God.
87. Because, in the *prophecies* of the Old Testament that relate to Christ, he is spoken of as a being distinct from and inferior to God, Deut.18:15, John 1:45.
88. Because the Jews never expected that any other than a being distinct from and inferior to God was to be their Messiah, and yet there is no evidence that our Savior ever so much as hinted to them that this expectation was erroneous.
89. Because it does not appear from the Scriptures that the Jews, except in two instances, ever opposed our Savior on the ground that he pretended to *be God or equal with God*, whereas, had it been his custom to *assume* such identity or equality in his conversation with a people so strongly attached to the doctrine of the *divine unity* [one God], he would have found himself involved in a perpetual controversy with them on this point, some traces of which must [should] have appeared in the New Testament [but do not].
90. Because *in these two instances*, when charged, in the one case, with making himself God, and in the other, with making himself equal with God, he *positively denies the charges*. In reply to the charge of assuming to be *equal with God*, he says immediately, "The Son can do nothing of himself, but what he sees the Father do"; and directly after, "I can of my own self do nothing," John 5:19, 30. In answer to the charge of *making himself God*, he appeals to the Jews in substance thus: Your own Scriptures call Moses a god [elohim], and your magistrates gods [elohim]; I am surely not inferior to them, yet I did not call myself *God*, but only the *Son* of God, John 10:34-36.

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91. Because, had his immediate disciples believe him to be the Almighty, would they have been so *familiar* with him, have *argued* with him, *betrayed* him, *denied* him, *fled* from him, and *left him to be dragged to the cross*?
92. Because the Apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God; but preached what was altogether inconsistent with such a doctrine, Acts 2:22; 13:23; 17:3, 31; 22:8.
93. Because there is no evidence to prove that the first converts to Christianity ever incurred the imputation of *idolatry* from the Jews, as they must have done had they believed and taught that the *Son*, as well as the *Father*, is Yahweh; while it is notorious that this imputation has been among the most common of the Jewish reproaches against Christians, since the Trinity became a doctrine of the Church.
94. Because there are in the New Testament *seventeen* passages, wherein the *Father* is styled *one* or *only God*, while there is not a single passage in which the *Son* is so styled.
95. Because there are 320 passages in which the *Father* is absolutely, and by way of *eminence*, called God; while there is [but one] in which the Son is called "God" [Jn.20:28].
96. Because there are 105 passages in which the *Father* is denominated God, with *peculiarly high titles and epithets*, whereas the *Son* is not once denominated.
97. Because there are 90 passages wherein it is declared that *all prayers* and *praises* ought to be offered to him, and that everything ought to be ultimately directed to his *honor and glory*, while of the *Son* no such declaration is ever made.
98. Because of 1,300 passages in the New Testament wherein the word *God* is mentioned, not one necessarily implies the existence of more than *one person* in the Godhead, or that this one is any other than the *Father*.
99. Because the passages wherein the *Son* is declared, *positively*, or by clearest implication, to be *subordinate to the Father*, *deriving his being from him*, *receiving from him his divine power*, and *acting in all things wholly according to his will*, are in number above 300.
100. Because, in a word, the supremacy of the Father, and the inferiority of the Son, is the *simple, unembarrassed*, and *current* doctrine of the Bible; whereas, that of their *equality* or *identity* is clothed in mystery, encumbered with difficulties, and dependent, at the best, upon few passages for support.
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